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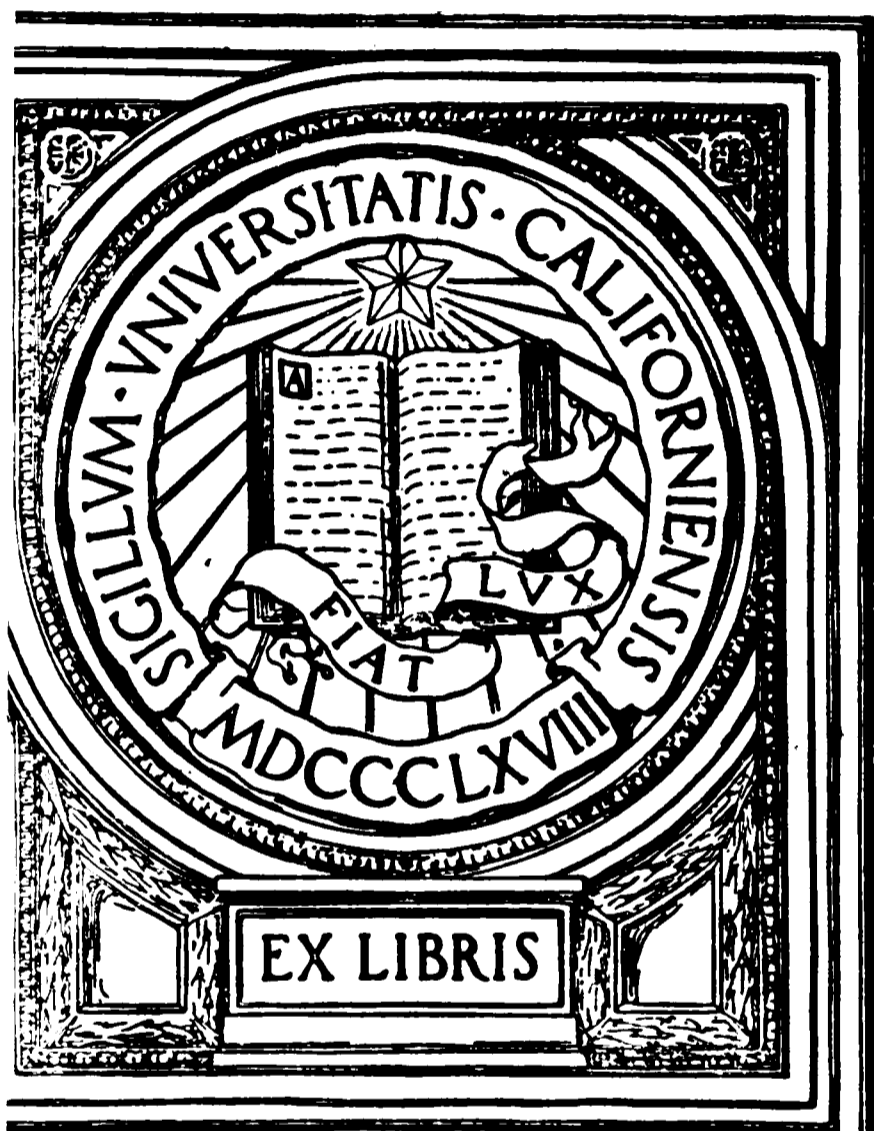
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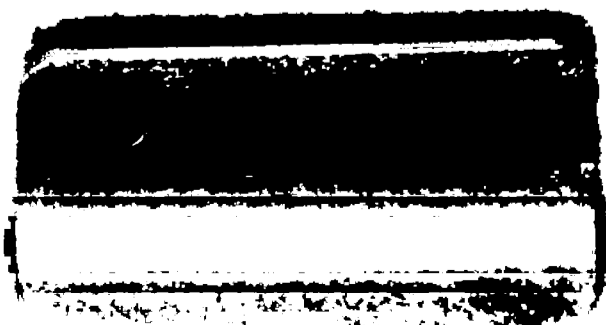
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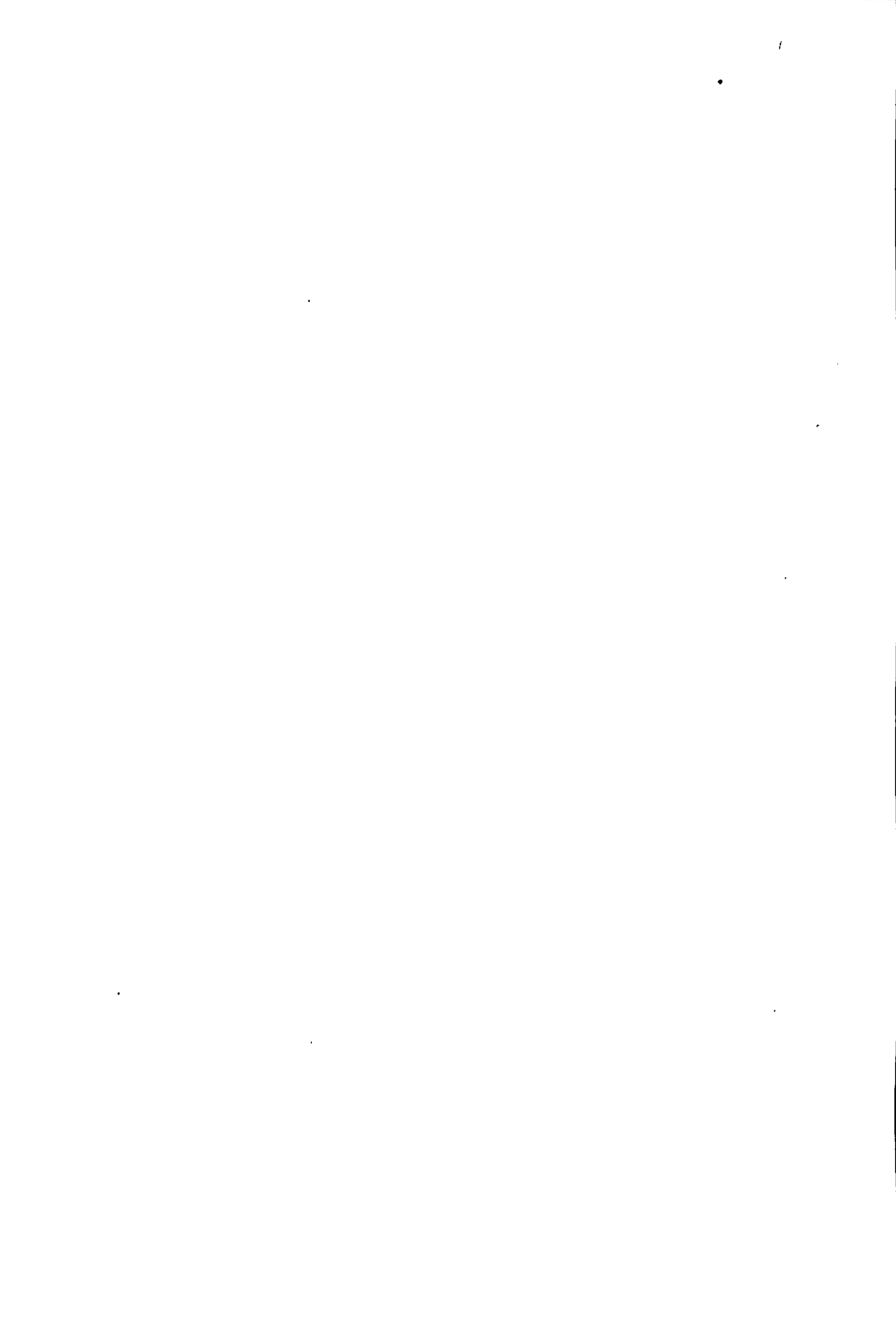
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apart from law. In the realm of purely spiritual things,

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the laws of expression are invariable. God is only good, and in Him is no evil. God is light, and "in Him is no darkness at all." He is strength, and in Him is no weakness at all. He is health, and in Him is no sickness at all. He is abundance, and in Him is no poverty at all.

In the realm of material things which we call relative reality, the same reign of law prevails. All that occurs is caused by the movement of power in certain definite channels of expression called laws. That which happens does so by law. Everything that has ever really come to pass has done so by power operating in obedience to the law of expression. Anything that has ever happened may therefore happen again when that particular law of expression has been obeyed. Any recorded event which has happened may happen again if the law is obeyed. If it does not happen, then we have not found and obeyed its law of expression, or else it never occurred in the first place.

Any individual expression of life, whether it be vegetable, animal or man, must obey the laws of life expression. The richness and fullness of its experience and expression of life is measured by the number of laws that it can obey. Obedience to the law of inertia gives rest. Obedience to the laws of motion makes possible all life's activities. Obedience to the law of exercise gives a strong, active body. Obedience to the law of education gives a trained mind. Obedience to the law of Christ gives Christian character. Obedience to the "law of life in Christ Jesus makes us free from the law of sin and death." "If ye be willing and obedient, ye shall eat the good of the land," is the absolute guarantee of spiritual and physical welfare in a world governed by divinely ordained laws.

Disobedience to the laws may be active or passive. One may intentionally violate the law, or simply fail to keep

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spiritual image He bears. The law of denial was practiced by Paul, when they said "He is crazy," to which he answered, "I am not mad, most noble Festus, but speak the truth in all soberness." Many of the ills of the body and fancied grievances and distempers of the mind will disappear upon the simple assertion in the form of a denial, "There is not a thing in the world the matter with me."

The second use of denial is practiced in the form of diversion, as one cannot feel two definite sensations in the same part of the anatomy at the same time, and will feel and report the stronger one. A simple diversion produced by pressure or other means which creates a sensation stronger than the troublesome one, will, if persisted in, give temporary and often permanent relief, as for instance, a rubber band wrapped tightly around the first joint of the middle finger for five or ten minutes, relieves eye strain, or pressure with the thumb in the roof of the mouth will often relieve headache in the front part of the head. Following the same law, the mind itself cannot hold at the same time, two strongly contrasting ideas, therefore by diverting the mind from its obsession or hallucination to some strong, positive, constructive idea, will give sure relief.

This same law of relief by diversion is put in operation both for the body and mind by observing frequent rest periods. The physical heart sets us an example of how to do a prodigious amount of work, by resting as it proceeds on its task, beating two beats and resting before the next two. The most strenuous and exacting task for the physical energies can be met by finding frequent intervals of a few minutes relaxation. The highest effectiveness of concentration will be greatly enhanced by moments of diversion such as a good story, a choice bit of poetry, a verse of song, or a work of art.

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spiritual attainment, in the words of Saint Paul, "For we all with open face beholding as in a mirror the glory of the Lord, are changed from glory to glory after His image by the spirit of the Lord."

The untrained vision finds difficulty in perceiving the Absolute Being, so for our accommodation we have in the life of the Master, an objective of physical and spiritual perfection upon Whom we may fix our eyes, and there comes to us over the visional track of faith, both physical health, and spiritual wholeness. Steadfastly beholding the Absolute, there comes out from the region of unspoilable health, wholeness which laughs in every cell of the body, and moral perfection which shines in every faculty of the soul. Steadfastly beholding Him, the weaknesses and diseases of the body are replaced by health and strength, the poverty of material surroundings is banished by the incoming of His abundance, the darkness of the soul with its worries and failings and anxieties is dissolved by the bright shining of His Perfect Being, and the whole life is transformed, for "no man can see God" and live after his former state.

When you have read this lesson, sit down, relax your body, quiet your mind and calmly repeat to yourself these sentences:

I AM ONE WITH THE ABSOLUTE LIFE, WHO IS PERFECT HEALTH AND PEACE. GOD WHO IS PERFECT BEING, IN WHOM I LIVE AND MOVE AND HAVE MY BEING, AND WHO LIVES AND MOVES AND HAS HIS BEING IN ME, OF WHOSE LIFE I AM A PART AS MY FINGER IS PART OF MY HAND, FILLS EVERY PART OF MY BODY WITH HIS HEALTH, EVERY DEPARTMENT OF MY MIND WITH HIS PEACE AND MY WHOLE SPIRIT WITH HIS LOVE, MAKING ME PERFECTLY WELL AND WHOLE.

Repeat the treatment often.

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until its capacity to express causation is expressed in the words: "all power in heaven and earth is given me." Or, it may choose to act in the world of effects, surrender itself to the sway and play of sensation, and the influence of circumstances until it becomes a conditioned circumstance. The first course of action leads to the exercise and experience of the Love, the Beauty, the Health, the Life, and the Abundance of God. The second course leads to the domination of the senses, the presence of disease, which is the absence of health, the torment of fear which is the absence of love, and the experience of death which is the absence of life. Yielding itself obedient to the law of spirit it ends in life abundant, or lending itself to the law of matter it becomes obedient to the law of sin and death. Destiny therefore hinges upon its choice of masters. This lesson is concerned with the mechanism whereby it acts upon the body and becomes its master, rather than be reacted upon by the body and become its slave.

In order that the fundamental unity of mental, physical, and spiritual acts and states may be understood, it is necessary to define certain terms which have been used interchangeably so much that confusion often arises in defining any system of truth and stating its principles and methods.

SPIRIT is the original life principle in the first living cell, out of which has evolved all the countless individual expressions of life, as well as the first cell out of which any single individual being has developed, and it is the fundamental entity in every co-ordination of cells called the human body. It is the life of God finding expression in material form and moving upward to the attainment of personality. It brought with it into this incarnation the qualities and characteristics of its Divine Source, and the law of cell growth makes every

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In the evolutionary process the physical body is always first in manifestation, and afterward the spiritual, but it must ever be kept in mind that the spirit was before its material instrument and will continue afterward. The only adequate argument for the immortality of the individual soul is that it is an essential part of the life of "God who only hath immortality." So that a man is not a body with an immortal soul to save, but is a divine life incarnating itself for a time in flesh which it uses as the instrument of its personal unfolding.

The *Five Senses* are so many different channels through which the perceiving power of the self moves out to act upon material objectives and in turn is acted upon by the impressions which move inward over the visual, auditory, and other sense pathways. But it is true that perception is not limited to the channels of the five senses, for the perceiving powers of the soul may be so extended as to bring into use an exercise of perception called the *sixth sense*. This sixth sense, when once developed by the constant exercise of extending the perceiving powers beyond the normal range of the five senses, brings the soul to the place where it can see Nathaniel around a material corner, or the angels ascending and descending upon the unseen ladders of space, or the horses and chariots of the Almighty, and other spiritual realities not perceivable through the normal activities of the eye or ear. This is no more nor less than subconscious mental activities, through which the soul is in touch with all its past, including its ancestry with God, being elevated above the plane of consciousness so that its knowledge is reported and registered as objective knowledge. The great Teacher, speaking of certain people of dim spiritual perception, said, "They have eyes to see which see not, etc." He further enjoined those who listened to him, "He that hath ears to hear, let him

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which center in combinations called plexuses of which the solar is the principal one, often called the abdominal brain. The Cerebro-spinal is the instrument of cognitive thinking and of volition while the sympathetic system is largely the instrument of feeling and the reflex movements of the organism. Thought is the beginning while expression is the ending of all life processes. Between this alpha and omega stands the nervous system as the instrument of achievement. The self, for instance, holds the thought of *motion*, say in the finger. This thought is a vibration in the ether of the spiritual self which reaches the antennae or little fine fibers of the gray matter of the brain, from whence it passes to the white fibers in whose centers it is classified and shifted to a motor center from whence it travels as a motor impulse down a nerve to the finger where the vibration is distributed to a large number of divisions of the nerve which ramify the muscle and cause the muscle to contract and the purely mental conception of motion ends in its material expression. Or suppose this spiritual self holds the thought of *warmth* for the finger. The thought vibrations of warmth pass through the same processes, first of the gray matter, then the white and thence to the various centers for classification and the impulse is automatically switched to the vasco-motor centers for the arm and travels down the walls of the blood vessels. Acting under this motor stimulus, the blood vessels dilate and the flow of warm blood is increased, and in a short time the thought of warmth in the mind is expressed in the sensation of warmth in the finger.

These illustrations of the mechanism of thought are given to show the student the method whereby any purely mental or spiritual conception may be held clearly in the mind and thence transmitted to any part of the body and be expressed in material form. It furnishes us some hint

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allow ourselves to indulge. They furnish a vitally sound reason for the insistence upon right thinking as the supreme cause of good health, and happiness and god-likeness.

Inasmuch as every individual has the power to direct his thinking, he has only himself to blame if he allows his worry and fear and kindred thoughts to fill his body with disease of every sort, and he has himself to thank if he hears the voice divine within and obeys it by filling his mind and emotions with ideals of love and beauty and service and thereby clothes his body with the unspoilable health of God, keeps his mind in the calm and peace of God, and clothes his spirit with the love and harmony of God.

After reading this lesson, practice as follows, twice daily for the month, finding time morning and evening to sit or lie down, relax the body, and hold this thought:
MY MIND IS AN INDIVIDUAL EXPRESSION OF THE DIVINE MIND. HIS PERFECT HEALTH FILLS EVERY PART OF MY BODY. HIS PERFECT PEACE HOLDS MY MIND IN THE POISE OF PERFECT SELF-MASTERY. HIS PERFECT LOVE KEEPS MY SPIRIT, SOUL, AND BODY IN PERFECT HARMONY AND HEALTH.

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nish him with an embryonic mind, but his choice of thought material, his application of the mind in solving the problems of truth for himself and for others, will determine whether his mind remains that of a child, or gradually puts away childish things and thinks as a man. The natural man is concerned primarily with food, raiment, and the reproduction of his kind, all of which are elements of the law of self-preservation. It is only after he passes this stage of growth that the arts and sciences can be developed. He moves away from egoism as life's supreme motive, to altruism, in which regard for others' welfare develops such spiritual qualities as love, sympathy, hope and faith.

The altruistic spirit leads to the discovery of those principles of co-operation and of compensation, out of which is developed the Kingdom of Heaven, or harmony. When love begins to reach these higher forms of expression, there is coming into fruitage the impulses which started in the Divine mind before the material creation was begun. These distinctions between the life of God in nature moving forward in blind obedience to its laws of unfoldment and the life of God in man endowed with the power of intelligent choice, reveal to us something of the divine purpose in man. As nature is the organism through which the nature of the Absolute Being is understood, man is the instrument through which the character of the Absolute Reality is to be made known. In one is passive obedience to the law of life, in the other, active co-operation in applying those laws to higher ends. That which nature adjusts by unconscious obedience to life impulse and vast periods of time, man is to adjust by intelligent choice in a short period.

When the Psalmist asked, "What is man that Thou art mindful of him, or the son of man that Thou visitest

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lines of perspective and harmony are clearly perceived from within before they find objective expression. Music is not in the organ, but in the soul of the player. All of man's wonderful works are ideas growing out of a state of consciousness.

It is therefore allowable to affirm the premise that everything that happens in man's complex life which eventuates into a tangible effect, was first a state of consciousness, and this rule applies to his material condition, his mental states, and his character. The human body was an idea in the mind of the spirit before it became a temple for God's indwelling. The mind is not a function of the body as some materialists suggested, but his real entity whose instrument the body is; who built the body; repairs it and maintains it. The unconscious builder within has never forgotten the ideal with which it started from the mind of God, but that ideal has been influenced and dimmed and its pattern often changed by the influence of its past experiences in building bodies during its various progressive incarnations. While it faithfully reproduces some of these memories in the form of fragmentary parts of which there are some forty-odd, which have no known functional duty in the body, it has been driven forward by the great divine ideal, constantly finding new variations of form and function and embodying them in the building called the temple of the spirit. Up to the time of birth, the unconscious builder follows largely the plan of the past, although it is true that the mother's state of consciousness has much to do in determining many new variations and betterments from the original type, but the subconscious tendency is to conform strictly to type and reproduce it faithfully.

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ing used as food determine the texture and quality of the flesh and the beauty, strength and endurance of the body. The conscious architect must furnish the unconscious builder with a correct proportion of food compounds, the right amount of them and the proper combination, so that the health of the cells may be insured, and their energy renewed. The conscious architect must give the ratio of food compounds proven to furnish a safe basis for health. Say for instance, a schedule of ten per cent fats; ten per cent of proteins; eighty per cent of carbohydrates. Likewise the architect must furnish the builder with the amount of food whose known energy will replace the energy known to be used in functional activity, and the ceaseless demands on the body made by our daily work. This calls for about twenty-five hundred calories or units of food energy for one of sedentary habits, and thirty-five hundred or more calories for one doing manual labor.

It is not an "accident" that an overuse of sweets overload the body with heat energy and covers the face with pimples. It is not an "obsession of the devil" when one eats twenty or thirty per cent of his food allowance in proteins (meats, etc.) and finds his liver and kidneys diseased, and his body filled with rheumatic twinges. It is not a mysterious dispensation of providence" that one who fills his body with pork and fats, finds his body cushioned with layers of useless and disfiguring blubber. It is not an "error of mortal mind" when one takes in fifteen hundred calories of food energy and uses up twenty-five hundred, that the body forces are depleted, its resistive powers weakened, and tuberculosis, cancer, and other destructive processes get foothold, and make headway. These are all legitimate results of a lack of intelligent thought application growing out of a state of consciousness

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the body or mind or the spiritual life, may be firmly held and steadily insisted upon, until it becomes a reality in the realm of things. To do this, we must first attain the state of conscious-oneness with the Absolute life. Let us accept fully and without question, the corollary that whatever belongs to the Divine nature is inherently in us, ready to move up to full expression just as soon as we attain full Divine consciousness. We cannot think of God as being sick; neither should we hold such thought that God in us is sick, but inversely, God is perfect health, therefore God in me is perfect health. God is perfect love and not fear, therefore God in me is perfect love which casteth out fear. God is perfect peace, therefore God in me is perfect peace, relieving me of all work and anxious care. God is absolute abundance, and in Him is no lack, therefore God is abundance in me. These are ideals to be held; steadily insisted upon; thought about as if they were now realities; affirmed with all certainty, and slowly and surely the laws of growth will make them to take expression in us.

When you have read this lesson, practice daily one or more times, relaxing, slowly repeating this thought :
"I BEHOLD MYSELF AS ONE IN THE MIND AND HEART AND PURPOSES OF THE ABSOLUTE. THE DIVINE LIFE FORCES COMING FROM HIM ARE STEADILY BUILDING UP IN ME THE DIVINE IDEAL OF A PERFECT PHYSICAL BODY, A PERFECTLY POISED MIND, AND A SPIRIT FILLED WITH LOVE, MAKING ME WHOLE AND COMPLETE.

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in these three endowments is found the difference. A plant obeys the three and a little more. A worm adds motion to his expression. A bird obeys still other laws and adds flight, song, vision, hearing, maternal instinct, nest building, migration and other experiences of life. So that there arises into sight the rule that the more complex the organism and hence the greater number of laws of life expression it can obey, the richer and fuller will be its experience and expression of life. Man is the most complex of all organisms, therefore he is able to obey more laws of life expression than all other forms. Hence he rises into those experiences of life about which the lower forms know nothing, or at least know them only in the most elementary way. If one should ask, "How much better is a man than a sheep?" the answer is found here—through his superior equipment for obeying the laws of life expression. Then man rises into the dignity of personality, which is the fixed form of being, embracing within itself the independent power to know, to feel and to choose, as well as to know itself as a rational being, and to realize character as a result of this functioning. The sheep having no such complex equipment, is unable to rise to personality, and therefore to permanence of individual expression of life. When a sheep dies, his life drops back into the great volume of cosmic life, while the man at death carries his personality intact as a spiritual being with all capabilities of activity and unfoldment.

Returning to the thought of unity, one finds in the world of physics the truth that every material form is reducible to molecules, then to atoms, then to electrons, then to ions, beyond which matter is reducible to substance so fine and ethereal as to be more akin to that which we think of when we speak of spirit than that which we understand when we speak of matter.

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thing. Every man is a child of God when he comes into the world. He is a Son of God. He is one with the Life of God. But the supreme necessity for him is to become conscious of the fact of his sonship; to realize his oneness with the Father; to know that he dwells in God and God in him. The rising into this consciousness was called by the Master, being "born from above." It was spoken of by St. Paul as the mystery hidden from ages, but now made known to us through the Apostles and Prophets; "Christ in you, the Hope of Glory." This act of entering into conscious relationship with God, has been called by various names in the Church's history, and has been defined in various dogmatic statements. All of the Church's ministry in sacraments and teaching and prayer, have for their purpose the bringing of men to conscious unity with God and then to develop that consciousness to the form of perfection which it reached in the life of the Master. It is called in the Scripture, the Christing, or Anointing, which is followed by a progressive development, first as a babe, then as a child, then as a man in full stature, and finally to that stage of conscious oneness where one can say "I live and yet not I live, but Christ liveth in me." Living this Christ life, one is ever aware that while he works out his salvation, it is God that "worketh in him, both to will and to do."

The tendency of this thought of the Immanence of God in human life is to abstract the attention more and more away from the other truth of the Absolute Life which is the Transcendence of God. For centuries we have lived under the almost exclusive emphasis on the Transcendent thought of God, with all its mechanical devices, forfeiting the more immediate and effective thought of the Immanence. The tendency of modern thought is to forget that "God is over all, through all, and in all." The two ideas are essential to a correct

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truth, we must accept the fact that oneness with the Father involves obedience to His laws of expression. In other words, doing His will in our business life, our social obligations, our family and personal relationships, and in the proper care of our bodies, the diversion of our minds as essential factors in a great spiritual ideal.

This is summed up in the words: MY LIFE IS PART OF HIS LIFE AS MY FINGER IS PART OF MY HAND. BECAUSE OF MY ONENESS WITH HIM, HIS LOVE IS EVER EXPRESSING ITSELF IN MY MIND AND SPIRIT, KEEPING ME IN PERFECT MENTAL POISE. HIS HEALTH IS EVER EXPRESSING ITSELF IN MY BODY, MAKING ME PERFECTLY WELL AND WHOLE. HIS ABUNDANCE IS EVER EXPRESSING ITSELF IN ME SO THAT I HAVE ALL THAT I CAN WISELY USE. AND HE WORKS IN ME EXCEEDING ABUNDANTLY ABOVE ALL THAT I ASK OR THINK.

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Father, He undertook and "healed all manner of sickness and disease." Matt. 9:35.

Inasmuch as He used different methods with different people, and under varying circumstances, a study of His methods is illuminative.

I. Jesus asked questions of the people he healed.

In the case of a blind man, He took him apart from the crowd, and asked him, after He had spit on his eyes and touched them, if he saw, and when he saw only dimly, He placed His hand on his eyes the second time and he saw clearly. Mark 8:23, 25. His question sought to ascertain just what the effect of the treatment was, and if he needed further attention.

In the case of the demoniac child He heard all the symptoms and asked how long he had thus suffered. Mk. 9:16, 23. In this instance He ascertained the severity and duration of the case.

In the case of the man possessed with a devil He asked his name. Luke 8:30. By this question He learned the seriousness of the split in the stream of His patient's consciousness.

In various recorded cases He asked the patient his idea of the case, and what he desired or expected Him to do for him. Luke 18:40; Mk. 10:51. These questions took on the nature of a diagnosis and furnished the ground for an intelligent prognosis and treatment of the patient.

II. Jesus prescribed in various ways for those He healed.

In cases where under-nourishment was indicated, He ordered food for the patient. Mk. 5:43; Luke 9:55.

III. Jesus demanded or assumed faith on the part of those He healed.

Methods of the Master

He said to the father of the epileptic, "If thou believest, all things are possible to him that believeth." Mk. 9:2.

He said to the blind man of Jericho, "Receive thy sight, thy faith hath made thee whole." Luke 18:42. He had first asked Him what he should do for him to call out his faith.

In the case of "the woman with an issue of blood twelve years, and had suffered many things of many physicians, and was nothing bettered, but rather grew worse," He said "Thy faith hath saved thee."

The palsied man borne of four was brought and let down through the roof. It is recorded that "when He saw their faith, He said to the sick of the palsy, "Thy sins be forgiven thee * * * take up thy bed and walk." Mk. 2:5, 11.

The Syro-Phoenician woman was told that her daughter was healed because the mother had *faith* that she could be, and *willed* that she should be. Matt. 15:25.

These are a few of many recorded cases in which *faith* was emphasized as essential to the cure. Not that faith in itself was the healing power, but it aroused and set in motion the spiritual forces which alone can heal. In some cases it was the faith of the patient, in others it was the faith of parents or friends, or the faith of the congregation. In some places He could do no mighty works because the people had no faith.

IV. Jesus used material means in some cases.

He spat on the ground and made clay of the spittle, and anointed the blind man's eyes and told him to go and wash in the pool of Siloam, and he did, and came back seeing. John 9:6, 7. Whether or not there was any specific virtue in the clay or spittle, there was a powerful suggestion to his faith, and by the time he

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got the sticky ointment scrubbed off his eyes, there was renewed circulation and nerve action.

He took Simon's mother-in-law by the hand and lifted her up. Mk. 1:31: He touched the leper. Mk. 1:41. He put His fingers in the deaf man's ears, opened them, and touched his dumb tongue. Mk. 7:53. He touched the blind man's eyes. Matt. 20:32-4. He cured a surgical case by touching the wound. Luke 23:51.

In these typical cases He not only sought information and aroused faith, but He touched and used ointment on the seat of the trouble. Whether His material means had some virtue in them, or His hand some magnetism or vibration, or served to center their attention on the spot for healing, or were merely aids to arousing their confidence and co-operation, each must judge for himself.

V. Jesus healed by the laying on of hands.

He laid hands on Jairus' daughter and raised her from the dead. Mk. 5:23. He laid hands on the sick and healed them. Mk. 6:5. He laid hands on the crooked woman and healed her. Luke 13:3. There were brought to Him all who were afflicted with divers diseases and "He laid hands on every one of them and healed them." Luke 4:10.

VI. He gave authority to heal to the Apostles and their successors.

He plainly stated that they should do the work that He did, and even greater works should they do. John 15:12. He specified the scope of their healing work. He gave them "power against unclean spirits to cast them out, and to heal all manner of disease." "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Matt. 10:1, 8.

Methods of the Master

VII. Some of the methods He taught them are made clear in their practice.

They laid hands on the sick. Mk. 16:18. They anointed with oil and healed the sick. Mk. 6:13. They looked the patient in the eye and had him look them in the eye, and commanded in the name of the Lord to be well. Acts 3:2.

These methods they learned of the Master. He clearly taught that forgiveness of sins and healing of the body went together and were inseparable. Mk. 2:5, II.

He gave them the same spirit of power to forgive sins and diseases which He had. "Receive ye the Holy Spirit: whose so ever sins ye remit, they are remitted; and whose so ever sins ye retain, they are retained." John 20:23.

Forgiveness of sin and healing went hand in hand. If they had spiritual perception to see men's sins dissolved in His mighty Love, they also had the vision power to behold the spiritual health and command it to clothe the body. If they had power to do one, they had power to do the other. The fact that they could heal disease was the final test of their authority to forgive sins in the name of Christ. If they couldn't do one, it was a sign that they could not do the other.

VIII. The Apostles and believers accepted the full commission.

The sacred record tells that they healed sickness, forgave sins, cast out devils and exercised power over life and death.

Peter healed Aeneas of palsy. Acts 9:33. He raised Dorcas from the dead. Acts 9:40. At his word death fell on Ananias and Sapphira. Acts 5:1, 11. Even the shadow of Peter fell on people and healed them. Acts

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5:15. He and John healed a lame man at the beautiful gate. Acts 3:2, 11.

St. Paul healed a girl of a malicious spirit of divination. Acts 16:18. He brought to life a young man killed by a fall. Acts 20:9, 10. He healed Epaphroditus by prayer. Phil. 2:26. Elymas the sorcerer was stricken with blindness at his word. Handkerchiefs and aprons that had touched his body were carried to the sick and they were healed thereby. Acts 19:12.

Ananias restored sight to Saul of Tarsus by laying on of hands. Acts 9:17, 18.

St. James healed by anointing of oil and laying on of hands. James 5:14.

There are documents of record by the great leaders of the post-Apostolic times which tell of the therapeutic triumphs of the Church. St. Tertullian (A. D. 197) devotes two chapters of his great "Apology" (Defense of the Christian Religion) to the Roman Emperor, to a discussion of the evil powers, telling how they inflict on the body disease and many grievous mishaps, and how they were healed by the Christian believers. Justin, Martyr (A. D. 138-150) gives the formula used by the Christian healers of his day. "Many of our Christian people have healed a large number of demoniacs throughout the whole world, and in your own city (Rome), exorcising them in the name of Jesus Christ, who was crucified under Pontius Pilate: yet all other exorcists, magicians and dealers in drugs failed to heal such people." (Part of his letter to the Roman Emperor.) Cyprian, Origen, Athanasius, Augustine of Hippo, and other great Bishops and leaders of the first three centuries give the formulas of healing: "In the name of the Lord." "In the name of Jesus Christ," and testify to the things done in the name of Christ of which they were eye witnesses.

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and heart with right thoughts and his hands with useful service.

From this analysis of the Master's healing works we may conclude,

First. There are no limitations as to the kind of diseases we may treat and cure by the power of spiritual forces.

Second. That we need to have a clear grasp of the changeless principle of health and well being. That it is spiritual, absolute and impartial, working the moment its conditions are met.

Third. We must have methods adaptable to the variations in the personality of the patients and the different manifestations of the disease.

Finally, The remedy must be applied with a clear view as to the cause of the trouble as well as a perception of the source of the cure.

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the latest information concerning God. A man must know God before he can fully know himself, for it is only when he knows the character, the motive and the purpose of the Absolute Being that he can fully grasp the purpose of his own life and destiny and lend himself to the unfolding of that purpose.

He must see God as the Being of Absolute life, love, beauty, power, health, and all that we can think life to mean. He must understand that the supreme motive for creation is that of finding expression for these qualities which God knows Himself to be. And that the only way it can be done is to bring Himself out of the general into the particular. In this process of expression, God finds His highest results in man who is capable of intelligent co-operation with Him.

The healer must, therefore, see himself as the *embodiment of the universal principles of Being*, and he must develop the consciousness of the same until it is always present to him as a fact, without his having to think it out, or affirm it. Only this truth clearly apprehended will enable him to say "take up thy bed and walk," or "arise and go in peace, thy faith hath saved thee."

The development of this consciousness is achieved by prayer, by fasting, by meditation, in the silence, until he learns to contact the Absolute steadily. When he first begins he is apt to ask himself, "What can I do?" But as he constantly uses these means and answers every call for service, he will come to the place where he will ask, "What can't I do?" The cultivation of the Consciousness of God can alone give him the sense of authority over disease and sickness, and all kinds of devils. Only this vital sense of Oneness in nature, spirit, and purpose with God can give him ground for faith that he can.

Only the realization that it is "the Father in me that doeth the works" can give him clear vision of the source

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of power, and clear understanding how such marvelous results can be achieved from causes that at first sight seem so inadequate. For to know God as he was known by Jesus Christ whom he sent, brings one to see that the real forces are spiritual; that the sources of power are not found in nor measured by material forms and standards; that the supply is spiritual and limitless.

The healer must learn that the growth in power is rather a growth in his capacity to express, than an increase in the volume of power itself. That never increases or diminishes. His power and capacity to express ought to be ever increasing. Here the law of growth waits on the application of three principles inherent in all growing things. They are Nutrition, Sensitivity and Reproduction. There can be no growth without food. He must feed daily on the bread of God—the truth found in the Bible, in nature, in all good books, and the experiences of good people. There can be no growth without the power to respond to stimuli from without and from within. The healer must cultivate sensitiveness to every intimation of the divine spirit. Only this can enable the healer to say, "This day is salvation come to thy house," or "in three days," or "go wash," or whatever the spirit who knoweth all things will tell him if he learns to hear and understand. This will bring a steady increase of power which will enable him to undertake still more difficult things and know that they shall be done.

The healer must believe not only in God, but he must believe in himself as God's man, otherwise he cannot inspire the faith of his patient, and without that his work will be very limited. He can learn by studying the example of the Apostles. They received the commission to "heal the sick." And they went and did it because they believed they could. They believed it be-

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cause they had seen it done by Him. They had learned His methods. They had caught His spirit of going about it as the Father's work. They had learned His secret of power in constant communion with Him. In a word, they had seen it done; they had His command with its implied promise; they went and tried it and it worked. As their perception of the Almighty source of it all grew through prayer, fasting and the exercise of their faith, they came at last to receive "all power in heaven and earth."

The healer must go at his task understandingly. He is dealing with beings made in the image of God. They are people with "like passions as Himself." The reason for their being here is the same as his own. They are here to achieve and express godlikeness. And it is their task and not his. He is to help them and not do it for them. He is not to call in upon them some external power to do it for them, but to call out some inherent power within them that will actually make them do it themselves by the power working within them.

Nothing can so impoverish a man as to give him something which he does not feel that he has earned. The healer must not pauperize his patient by doing some trick of magic with him, although sometimes the temptation may be strong to do it. He must know, and make the patient know that God in the patient himself is going to do the work just as soon as the patient co-operates with him. He must discover to the patient the essential dynamic force that dwells in him by virtue of his being the child of the Most High, whose nature and likeness he bears. He must lead the patient to know and keep the laws of his own being, in the keeping of which there is health and wholeness.

In this way he will be healed and know how he has been healed, and know how to keep well and not be en-

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must discover whether the patient is open-minded to the truth, whether it be new or old. Therefore a history of his educational advantages; his reading and thinking since; and his present mental habits will be of value in determining his mental atmosphere. Furthermore, the healer must ascertain the patient's spiritual state; his early religious training; his present beliefs; and whether he is really getting anything out of his religion or not. Wrong ideas of God, or of sin and forgiveness, or punishment, or fancied unforgivable sins, as well as a *fixed* form of faith, paralyzes the power of initiative more than any other one thing.

Occasionally it requires skill and a little time to drag forth the hidden trouble, but no headway can be made until it is done. Half the cases of illness from all causes and nearly all those of a mental or spiritual origin begin to recover with a full confession of them to some one who has the wisdom to deal with them aright.

As a rule, what are called nervous cases are characterized by the tendency of the patient to want to talk about his symptoms. Sometimes it takes him hours to get it all out of his system. Let him talk or write, whichever he or she may elect, but always with the proviso that it must not be repeated. Most nervous people suffer from fatty enlargement of the Ego. Their case is different from all others. They delight in the fact that the doctor doesn't know what is the matter with them. They will suggest to the healer that he doesn't know. If he doesn't, they will easily discern that fact. If he hesitates, his case is lost. Dealing with ultimate forces he must have no questions. He must see the crooked arm straight, the blind eyes opened, the diseased flesh healed, and in fact he must clearly see at all times the essential health of the spiritual man in the patient who is at hand.

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the resident spiritual forces multiplied by conscious contact with God may be set to work to produce health in his patient.

The healer must be a man of breadth as well as depth of mind. He must recognize both Absolute and relative reality. And he must know that whatever power for healing available in either is of God. He must recognize that the energy in a grain of wheat is not more divine than that in the bark of the Cinchona tree. That one person can get renewal of energy through the use of cod liver oil, while another can get it by going direct to the maker of the codfish. That one man can find health by the anointing with oil and prayer or by prayer alone, while another will get better results if hands are laid on him, wisely and well.

He will therefore not be a bigot. He will be glad to use any and all means to co-operate with all agencies "being all things to all men if thereby he may heal" the most of them. He will work with the physician who is trained in the knowledge of the body, and in the use of material potencies. He will join hands with the adjuster of the spine and the manipulator of the flesh, for this is often useful and frequently indispensable. He will be in hearty accord with the psychologist who knows how to apply the laws of the mind in healing a distempered mind, and he will be glad for the work of any who by any means help to relieve the world's ills, but he will never fail to keep forever uppermost in his mind the fact that whatever system practiced or means used, there remains the changeless fact, "I am the Lord that healeth thee."

Lesson Seven

DIAGNOSIS AND PROGNOSIS

"What wilt thou that I should do for thee?" This and other questions of the Master directed to those who came seeking healing at his hands, served to get the patient's mind and talk away from his symptoms and sensations and down to his actual need. The answers showed whether his mind functioned properly, and its ability or otherwise to come down to the real issue at once, and gave the healer ground for an intelligent diagnosis, as to the nature and gravity of the trouble, and the particular form of treatment to be administered, and to give a reasonable prognosis or forecast as to the progress of the cure.

These questions of the Master during his healing work were in the nature of a confessional, and constituted in fact a self-revelation, essential to his own healing work, and for that matter indispensable in all rational healing procedure. It resolved itself into a sort of primitive Psycho-analysis without which healing becomes in most cases a mere chance, with the chances largely against success.

Nervousness under its various designations of Neurasthenia, Psychasthenia, etc., all attended more or less by the hydra-headed phenomena of hysteria, has come to be a national disease. There is the menace of a race of neurasthenics. The various functional and nervous disorders can usually be traced to wrong mental habits, to shock, to strain of long continued application without proper diversion, to pre-natal influences, to repressed impulses and other similar causes.

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These all leave a deep impression on the subconscious side of the mind, and some time sooner or later, under conditions favoring them, they rise up into an expression whose strangeness of form makes them unrecognizable, and whose origin is forgotten, and they assume large proportion and power through the very mystery with which they are clothed. Many cases are attended by fixed ideas, illusions, hallucinations of the senses, phobias of various sorts, chiefest of which is the fear of "going crazy."

To search deeply into the mental and emotional life, and discover the cause, sweep away the mystery, and disclose to the patient a rational scheme of cause and effect, relieving him of the common delusion and heresy that he is being punished by the Almighty, will in most cases result in an immediate mental readjustment and he will start on the way to Wellville. If a reasonable explanation can be given, then it is easy to make the patient face the facts and adjust his thinking to the facts instead of the vagaries which have held him prisoner, and his faith and initiative can be challenged to co-operate with the healer, and his recovery is certain. The various statements of this article are illustrated by incidents in the writer's experience and are brief but exact history of the cases.

A woman of forty and a few summers came to me in a highly nervous state, weeping and terrified with the fear that she was "going crazy." I ascertained that she thought so because she had the idea of a knife in her mind almost continually, and at times could visualize it so that it seemed to hang in the air before her. I ascertained that she had been to a physician who had examined her and pronounced her in perfect physical health; that she was conducting a good sized business and keeping it going in the face of considerable odds; that she

Diagnosis and Prognosis

was a Roman Catholic in good standing and was getting more than the usual help from the conventional religious observance; that she was happily married and thought the world of her husband, who had been exceptionally considerate and kind to her; that she lived a normal life with about the right amount of diversion. But there was that knife and the constant fear that she would go crazy and kill her husband.

By questioning, I found that she had never seen anyone attacked with a knife; had never seen any "movies" nor read any stories involving that sort of mental picture. She had never seen any animals butchered nor in any such way had the impression of a knife been made on her mind. Then I came to the question of operations. Yes, she had a kidney removed, then the gall bladder, then the appendix and most of the pelvic organs, and finally, the tonsils. The same surgeon had done all the knife work. He had been ignorant, apparently, of the fact that the subconscious is peculiarly susceptible to suggestion during the state of anesthesia, and she could remember that in her last operation as she passed from consciousness, she could hear him say, "I have operated on this poor woman," etc. This operation had been two years previous to her coming to me. Further inquiry from the nurse present at the operation brought out the fact that the surgeon had dwelt upon the severity and shock of the frequent use of the knife. Here then was the real source of the hallucination which became so vivid that on the morning she came to me she saw the knife in a handsome frame hanging on the wall. The deep impression of the frequent operations, and the surgeon's talk during the anesthetic, and frequent reference to her operations afterward, all taken together furnished the stuff out of which the subconscious formed and projected the image of the knife up into her con-

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sciousness. With the complete explanation of its origin and freeing her mind of the fear of insanity, the hallucination disappeared, and she returned to normal mental and emotional states.

It seems easy, but in fact required several interviews to get all the facts out of which to construct a convincing hypothesis. By some contrariety of the mind it will hide the real cause of the trouble as skillfully as a burglar hides his loot, although the cause in itself has no grounds for self-condemnation. So he who would conduct an effective confessional and get the facts, must often approach that which he suspects by an indirect route. He must often eliminate every other possible factor, and then surprise the patient into a confession.

I had a patient who could not swallow water, and often took hours to get even a small portion of food down. A solid hour of questioning failed to discover any adequate cause for the trouble, which was purely functional. At least, so pronounced by her doctors. Finally I asked her if she had ever screamed. She said, "no." I said, "Did you ever see anyone killed?" She said, "I saw a man jump from the twelfth story of the Call building." I said, "Did you scream?" She answered, "No; I wanted to, but could not, and hit the ground before he did." After a sojourn in the hospital for a couple of weeks, she was riding in a street car and was in a wreck in which she wanted to scream again, but was knocked senseless before she could get it out. Very soon after this, she began to have difficulty in swallowing. I explained to her that her emotions had inhibited the reflexes in her throat, and that she was suffering from the repression of the natural impulse of some women to scream. After giving her detailed instruction as to how the mind automatically begins to readjust itself when the mystery is swept aside, and

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necessity of husbanding one's strength by the outlay of only as much energy as the case requires. The ordinary duties of life may be performed with very little outlay of energy, especially if we eliminate anxiety and worry and hurry. It is only occasionally that the task calls for all of our powers, and if we have used the principle of accommodation we are able to respond. Nothing is quite as embarrassing as to be called upon to produce, and be unable to do it, especially if we realize that inability comes from a prodigal waste of energy.

There are certain accessories awaiting our use in attaining the highest efficiency of body, mind or spirit, and they are at the pleasure of whosoever will use them. The simple act of *blessing* and *praising* sets up in the soul a state of harmonious feeling which is the forerunner to the realization of what we desire. They magnify the good which we have in mind, and all other good that may be our portion, and multiply the power to attract still greater good to us. Blessing ourselves, our homes, our clothes, our environment, carries us a long way on the road to demonstration, because it sets in motion the creative forces to produce and attract. Blessing the mentality steadily quickens it into keenness and truer activity, deepens the understanding and increases one's sense of the spirit of wisdom. The word of praise and blessing is a stimulant, arousing into new life all the activities and functions of the body. Nothing will harmonize the discordant conditions of mind, body and affairs quite so quickly as the habit of blessing. "Bless the Lord, O my soul, and all that is within me praise His Holy Name" unlocks powerful energies and sets them to work in our consciousness to produce light, peace, health and joy. It was in accordance with this law that five loaves and three fishes fed a multitude when multiplied by the Master's blessing. Bless every

A Study in Realization

dollar as it comes, bless it as it goes. Bless every id you receive, and bless it when you give it out. Mal blessing a habit of your life. It multiplies all that touches.

Another one of these valuable exercises is *cheerfulness*. A smiling face pays dividends every day. cheerful spirit illuminates the face until it radiates blessing and hope to all around us. But the face will not shine if the spirit is clouded within. One cheerful spirit and glad countenance clears up the atmosphere in the home, in business and in the social circle, and does good like medicine. One nagging, fault-finding individual casts a chill like a fog. The book agent who sold large orders because his book contained *fac-similes* of Abraham Lincoln and other notables, found out that, although he had misread the Latin words, cheerfulness had a marked value. If you have suspicions of your neighbor, criticisms of your friends, or fault-finding of those near to you, do not let them get out. Forget them; see the good, the Divine, in yourself, and then see it in others. If someone opens up on you with the words, "In my case it was like this," gently but firmly turn the conversation into other channels, and sooner or later that person will return to bless you. There is enough good, enough joy, enough brightness in the world to occupy all one's time and attention, without giving space to the other things.

Another exercise is to obey strictly the *law of compensation*. Do not give without providing in some way for the recipient to make compensation. Otherwise you are merely contributing to his impoverished state. Do not receive without finding some way to compensate either to the giver or to some other person. If you have

Lesson Nine

HOW TO HEAL YOURSELF

Begin with the truth on which these lessons are founded, namely that God is all that there is, and that man is the embodiment of the Universal principles of Being. The healing process will wait on the rising consciousness into this fact. Many devices may give temporary relief, but this alone will make one well as a whole and make him to walk filled with the unspoilable health of God.

Further, one must accept the truth that every outward condition is the expression of an inward state. There is a spiritual state within, which has a material counterpart in the material world without. If this inner state is one of harmony, that harmony will move toward material harmony. In answer to its creative impulse health will rise into expression instead of disease; plenty will crowd out poverty; peace will hold the outward mind in its calm, and the whole material environment will feel its soothing touch; love will make an end to all fear, as the kingdom of heaven within will create a material expression of itself without.

One must realize that he is not playing tricks on himself but just using the laws of divine Being as they have waited all the ages to be used. He must know that with his objective mind he touches the material world while with his subjective mind he touches the spiritual world. When he knows and obeys the laws of his mind all the forces of divine Being move through him to visible form. He is the instrument of materialization.

He must grasp the full significance of the Immanent Being. There is a limitless force at hand for every need.

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of his life. It has two directions of movement, outward and inward. When he is quiet and relaxed and passive, power moves inward. When he is active, concentrated, aggressive, power moves outward from him. God moves into him when he is still, and through him when he is in action. He works out his salvation while God works in him both to will and to do.

He must realize that for every movement within there is an answering movement without. On the spiritual side the eternal forces of God move to co-operate with him and to multiply his power, and on the material side all things move to conform to the creative demands of divine being which works forever more. For every movement of the divine providence without there must be an answering movement of the spirit within, and for every demand of the spirit within there will be an answering movement of the limitless forces without. These in turn move into material form, and light takes the place of darkness, order replaces chaos, harmony banishes discord, power replaces weakness, health and ease rout sickness and pain.

This is another way of saying that action and reaction are forever equal in a life filled with the consciousness of its divine birthright. All that his consciousness includes in his heritage begins to move to outward expression. As in olden time the people were promised all the land their feet trod upon, so does one today have the promise to realize in his own experience everything that he includes in his divine birthright. If he lives for a heaven in the sweet by and by, he will probably realize it and have a small edition of Hades while he is about it. If he includes the end and motive of living in the sweet now and now, he will have a heaven to go to heaven in.

How to Heal Yourself

Whatever is left out of his consciousness of God will work as an enemy. Whatsoever he includes in that consciousness will work together for good. He will be kept in peace about everything he fully trusts to this divine consciousness, and everything that he leaves out of it will sit up nights looking for a chance to make him trouble. If he leaves his body out, then he will "enjoy poor health;" if he leaves his worldly affairs out, then he will find it as difficult to permanently annex them as Pharaoh did to absorb and hold the ancient Israelites.

Our thought now turns on how to realize these things for one's self. Probably the most important first step is to "be still and know that I am God." Get still enough to hear what the spirit is saying. He is talking to us always, but we make such a racket that we never hear the message. Therefore, get still, physically still. Sit down and get quiet in your body. Arrange not to be disturbed for fifteen minutes, and see just how near you can come to being physically still for that time. Repeat it daily. Pay no attention to what your mind is thinking about, just get busy with keeping your body still. The last thing that you will be able to keep still will be your tongue, but you must master it.

When you have practiced this exercise for a week then you can take the next step. Get your mind still. Close up the avenues of sense, shut the eyes so that they do not see, and the ears that they hear not. Close up touch, taste and smell. When you can abstract your attention away from all these you are ready to enter into the secret place of prayer and of power.

Now let your mind move out to a universe filled with nothing but God. Idealize him as Omnipotent or All power; as Omniscient or All knowing; as Omnipresent or equally present everywhere. Let your mind see Him as Immanent in all that is. See him move out into ma-

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The exercise closes by leaving the mind hold this picture of the perfect spiritual state of harmony which includes you and all that you are in its scope and benefits. I have tried the method many times with gratifying results.

There is the method of putting one's self into the right attitude so that the divine mind does the work. One goes into the silence and filling the thought with the visualization of the Indwelling Mind, affirms, "I am health, I am strength, I am power, I am understanding, I am abundance, I am truth, etc." Following and combining these with the affirmation, "The Indwelling Mind in me does the work." This has proved efficacious with many people.

One of the methods which I have used most, for self-help, is to be seated or recline, get relaxed, turn the thought to the unity of all life. Dwell for a moment on the universal principles of being of which I am an embodiment. Think that potentially all that belongs to being is now within me. Then let the mind follow this formula: "God, of whose life I am part as my finger is part of my hand, dwells in every part of my body, filling it with his unspoilable health, permeates every faculty of my mind, filling it with his perfect peace; pervades every outgoing of my spirit, filling it with his perfect love. I am complete in Him." Then go forth in the purpose to express just what you have held in the silence. I have tried this on myself, on others, both present and absent. Have sent it by wireless over great distances and it does the work.

Another method, which I have found effective, is to fill the mind with a mental picture of the Christ stilling the storm of Galilee. Then take up the meditation. "Every believer has the Christ on board. I have the Christ within me. I will now manifest the Christ of

How to Heal Yourself

perfect ease, I will now manifest the Christ of perfect peace, etc." For acute pain, for worry, mental anxiety, and for those active troubles which send the waves of trouble high on the soul, this exercise will bring one to hear the words, "Peace, be still." And ease and quiet and sleep will follow.

Sooner or later by the practice of one or more of these methods you will demonstrate their effectiveness, and you will have a method which is essentially your own. In addition to trying to heal yourself, try to help others. You will find that every positive helpful suggestion will react upon yourself. Some of the most successful healers have been people who had not fully demonstrated in themselves. Some of the best prosperity lessons I have read or heard were given by people who were dead broke. But they kept on until the barrier which held them back was swept away. They helped themselves by trying to help others. Try this lesson out for a month, and then write me how it works. If, for any reason, you do not get full results, I can show you why.

Understanding—the Master Key

The Master Key to this Inner Kingdom is *Understanding*. It is that trained insight which perceives that the spirit of a thing is the thing itself, the vital part, the real substance. It is the power to discern the value of principle as compared with things; the real back of the seeming; the spiritual nature of the Kingdom.

Any phase of this understanding is a key, but understanding is the master key, which includes all the others and alone enables us to perceive and use them to unlock the Kingdom. We cannot find any better definition of the Kingdom and its keys than that of the great Teacher, Jesus of Nazareth, who first taught us the Kingdom and gave to humanity its keys.

The first key is "The Kingdom is within you." It is, therefore, a spiritual kingdom, administered by and subject to spiritual laws. The nature and resources of the spiritual kingdom are estimated by certain truths, the first being unity of being. You may call it intelligence, power, mind, spirit or God; but it is the all-inclusive, to which nothing can be added and of which there is no surplus.

Being is undivided. There may be countless personal expressions of being, but there is no divisibility. Just as the physical body is one, yet it has a large number of members, such as hundreds of muscles, bones; also many individual points of expression, such as ten fingers, two hands, each maintaining its individual character, but taken altogether, making one body—unity.

The second key is the essential divinity of all men. Everything that lives has in it the potential elements of its source. A bucket of water dipped from the ocean has in it every quality of its source, save volume. It is not the ocean but is all ocean, plus the bucket. A man is part of the Universal Being as his finger is part of his hand. The capacity of the finger limits the amount

Principles and Methods

Thought allied with the desire to serve is clothed with dynamic power to correlate to itself the elements of its own kind. Hence "as a man thinketh in his heart so is he."

Every state and condition of life whether it be good or bad is the result of thought.

The way to change conditions is to change the thinking.

When the thought ideal is perfect, the material expression will readjust to it.

The thought of life, health, harmony, love, abundance held and fully realized in consciousness will replace death, sickness, discord, fear and poverty, with the results of right thinking.

Look within and know that the "I" is the central dynamic; that in its relation to the Absolute is the secret of genius for any kind of material expression or for self-mastery.

The Ego as well as the Absolute which expresses itself through the ego, does so by laws as definite as the law of gravitation.

All expression, whether it be material, mental or spiritual, follows laws which may be learned and kept. The greatest thing in the world is law. It never fails.

Study the law of expression, know it, and keep it and it will work with you, fail to keep it and it will work against you. Learn to live with the law and you will learn to love the law, and you will prove that "love is the fulfilling of the law."

The law is our schoolmaster to bring us to every attainment. Bondage is ignorance of the law, while freedom is in keeping with the law.

The law's highest achievement is when, as a schoolmaster, it brings us to Christ. For "the law of life in

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Christ Jesus makes us free from the law of sin and death."

The law of life in Him was daily living in conscious oneness with the Father. Thus He did His will, spoke His words and lived in His spirit of service. And He had power over all things.

If we know the law of the Absolute and keep it, we shall be able to know the laws of the relative and keep them, and we shall have the spiritual mastery over all our affairs. We shall find the end of the quest within ourselves.

MOTTOES FOR THE DAY

Because God is I am.

The Father and I are One.

Love is the fulfilling of the law.

I am complete in Him.

Thy kingdom come according to Thy will.

I am among you as one that serveth.

I believe in Love Almighty, maker of heaven on earth.

There is a spirit in me and the inspiration of the Almighty giveth me understanding.

Perfect love casteth out fear.

As thy days so shall thy strength be.

The Father of lights in whom is no variableness nor shadow of turning.

I love because the divine image in me is love.

I love the image of God in my fellows, therefore I shall not fear others.

I love the image of God in myself, therefore I shall not fear myself.

I am giving that image full expression in my life.

Because God lives in my life, I am now perfect health, and love, and peace, and abundance.

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only while you read the card, but at all times when you sleep or wake.

Read slowly and carefully the card before you leave your room in the morning, and the last thing before you sleep at night. Do it at other times, but never miss these two seasons even if you have to wake up ten minutes sooner to find the time.

It is like the doctor's medicine, it will not have much effect unless you take it according to directions. Do this daily for a month and you will have results.

No one can hand you these things. They arise from within. The industry to apply them, the faith to believe in them, and the courage to command these divine forces will make the "impossible" both possible and actual.

Remember that the possession of these powers is bedded in obedience, and in the purpose to use them aright.

DESIRE earnestly and steadily. It gives form to your ideal.

BELIEVE that the thing desired is real. It arouses and sets in motion all the creative forces.

AFFIRM the reality of the thing desired. It calls the will into action to direct the creative powers to bring the unseen into expression.

HEALTH TRAINING CARD

"The Indwelling Mind does the Work."

I Desire

- perfect, abounding, virile, contagious health.
- a body that is strong, vigorous, magnetic, active,
- organs that function normally and effectively,
- a brain that is always clear, keen, alert, active.
- nerves that are quiet, calm, effective, dependable.
- a splendid reserve force of physical energy.

—that in my subconsciousness I utilize the powers of

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If he thinks fear thoughts, worry, sick, pain, poverty or other mortal thoughts, then he becomes the expression of them. Man can change every condition if he will change his thinking. Let us think the thoughts of God that we may perfectly reflect God.

Having freshened the mind with this meditation on the law and order of divine action, be still and know God.

Use the following forms until the spirit of them becomes your own. Add to the affirmations after each denial. You will soon develop a system of your own.

Use only the particular denials that apply to the case for which you are treating.

If for any reason you do not like to use denials, substitute for the denial the statement: **THERE IS A CLAIM OF**"—whatever the trouble may be. Then follow this with the affirmations. Picture out in your mind every affirmation as being now real.

The following is a table of correspondences between the body and its organs and those spiritual qualities which are perfect in Divine Mind.

THE HEAD represents—The capacity to know God.

BRAIN—The capacity of thinking.

HAIR—Capacity to discern God's ideas.

EYES—Capacity of Spiritual discernment.

EARS—Capacity to understand.

NOSE—Capacity of pursuing a train of thought.

TEETH—Capacity of analyzing and dissecting ideas.

GUMS—God's support of the power of above.

MOUTH—Capacity to rejoice, praise and respond.

TONGUE—Capacity of enjoyment.

PALATE AND TASTE—Capacity to appreciate God's ideas.

must get the metaphysician's viewpoint, that is, the

The Finger of God

physical body is merely a representation of the spiritual or real body.

Metaphysically, disease in any organ or part of the body results from the misuse of the capacities or powers represented by the different organs or parts.

For instance, BLINDNESS arises from lack of exercising spiritual perception. The eye reflecting God as perception, the light in whom is no darkness at all.

DEAFNESS arises from the lack of spiritual understanding, that quality of divine Mind by which all things are naked and open before him.

DIZZINESS—Failure to discern God everywhere. Lack of the balance of truth.

INSANITY—Failure to use the powers of right thinking.

LUNG TROUBLE—Failure to cultivate inspiration and hope.

HEART TROUBLE—Indulging in fear, worry, and apprehension of evil.

LIVER—Making no effort to find and know the truth.

STOMACH—Undigested mental and emotional ideas.

KIDNEYS—Lying, contention, impure thoughts, etc.

CONSTIPATION—Lack of practical operative knowledge.

NEURITIS—Hatred, lack of love, and kindred emotions.

PARALYSIS—Failure to know and use God's thought forces.

This is merely a hint of the principle. It explains many of the statements used in the sample treatments that follow.

him with the unspoilable health of God.

the individual, functioning actively, spiritually, divinely,

The Impersonal Method

THERE IS NO MELANCHOLIA—God is the principle of all joy and gladness, in whom is no variable-ness or shadow of turning. Every good and perfect gift surrounds man, filling him with joy and gladness. The sons of God shout for joy.

THERE IS NO INJUSTICE—God is the principle of all justice. Man reflects God, reflecting justice, loves fair play, rejoices in the square deal, and manifests perfect divine justice.

THERE IS NO INHARMONY—God is the principle of all harmony and man reflects God. Man loves harmony, rejoices in harmony and makes all concessions for harmony, and man expresses all harmony in business, in social and domestic life.

THERE IS NO DECEIT—All is truth and honesty.

THERE IS NO HATRED—All is love.

THERE IS NO MALICE OR REVENGE—All is Charity.

THERE IS NO SIN—All is holiness.

THERE IS NO SICKNESS OR DISEASE—All is health and ease.

THERE IS NO DEATH—All is life eternal, for man is spiritual, perfect and divine

THERE IS NO POVERTY—No empty houses; no idle hands; no lack; God is the principle of all abundance. "The earth is the Lord's and the fullness thereof; the round world and they that dwell therein." "My God shall supply all your need according to His riches in glory in Christ Jesus", and "Hath blest us with all spiritual blessings in heavenly places in Christ," "able to do exceedingly, abundantly, above all we ask or think, according to the power that worketh in us." God's ideas are always in the right place. Man has in-

spirit.

